



Knight Templar

VOLUME LX

APRIL 2014

NUMBER 4



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knight templar

Grand Master's Message

Perhaps the most blessed time on the Christian calendar, Easter, is quickly approaching, and we as Christian Masonic Knights Templar must pause and reflect upon the meaning of the death, resurrection, and ascension of our Lord and Savior.

Christ died upon the cross so that all mankind who follow will be forgiven of their sins. This selfless act demonstrates to us the enormity of God's love for His children in that He would give up His own son that we may have our sins forgiven. We expect our soldiers fighting for our freedom to have that devotion of self-sacrifice for our country, but would we demonstrate that same self-sacrifice and devotion for our faith? This Easter-tide is certainly an excellent time to question and to seek answers from our religious scholars and from within ourselves.

I would invite you to read the message from Sir Knight William Dawson Hartman, Right Eminent Grand Prelate, for his interpretation of Easter in this issue of our magazine. I would also invite you to attend one of our three Easter Observances; East Coast, Mid-America, or West Coast; to share in the Christian fellowship of Easter with your fellow Sir Knights and their families. The day will be perfect, the company outstanding, and the message inspirational. Please join us! You won't be disappointed and will go home with renewed faith and spirit.

The officers and ladies of the Grand Encampment join my lady, Marci, and me in wishing you a Happy Easter!

We look forward to seeing you "on the road" in the near future.

David Dixon Goodwin, GCT



Grand Master

The future is ours! We must seize the moment!
Every Christian Mason should be a Knight Templar.



Knightly News

Indices Now Available for On-Line *Knight Templar* Magazine

A set of indices for the on-line archived issues of the *Knight Templar* magazine from 2008-2013 is now available. These are in .pdf format and may be accessed by going to the Grand Encampment website at <http://www.knightstemplar.org/> and clicking on the *Knight Templar* magazine link at the top of the page. The indices are located on the far right of the table of archived issues at the bottom of the page and are accessed by clicking the orange button titled "*Index*." The indices can also be used with the Issuu archived editions.

The indices are developed around the major articles and their authors as found in the magazines for a given year. Article titles are followed by the month and page number. Underneath each article title, in *bracketed italics*, is a set of key words and phrases found in the article. It is hoped these will be of use to researchers and will perhaps stir interest in reading these articles. Because the Sir Knights may have favorite contributors, article authors' names, months, and the page numbers of their articles are given. Also, the titles of the books reviewed and their authors and the month and page of the review are shown.

Items like "Letters to the Editor," the "General Supplement," "Grand Prelate's message," "Grand Master's message," advertisements, etc. are not indexed in order to maintain brevity as well as to concentrate on feature articles and book reviews.

The indices were developed by Right Eminent Sir Knight George Marshall, Jr., KCT, PGC of Alabama. Any comments or suggestions can be directed to him at geomarsh@yahoo.com.

Editor's Note

This index is part of a larger effort to index all the past issues of the magazine and possibly to also make them all available on-line. This effort would not be possible without all the work of volunteers; Sir Knights Gary Moore, George Pushee, and George Marshal; for whose efforts I am profoundly grateful. More good news to come! Be patient with us - it will take time!

First headquarters of the ancient Templars. Copyrighted by PhotostockAR.



Prelate's Chapel

by

Rev. William D. Hartman, Right
Eminent Grand Prelate of the Grand
Encampment

April first is called April Fool's Day, when we play tricks on others and call them an "April Fool." We're on our toes the whole day and tend not to believe anything we're told.

St. Paul, in writing to the Church at Corinth, used the word "foolish" a number of times. He felt that the people of Corinth were boastful people, full of self-pride, and did not take Paul's preaching seriously. As Paul told them in a sarcastic way, "you think that religion has made us foolish, but of course, you are such wise and sensible people. We are weak, but not you! You are well thought of, while everyone laughs at us." (I Corinth.4 - Living Bible)

To the Corinthians, being Christian meant having a special status, special privileges, being better than anyone else, but to Paul, being a Christian meant leading a life of humble service, being ready to sacrifice, and if need be, to die for Christ.

Paul had written earlier in this Letter, "Has not God made foolish the wisdom of this world? ... For God's foolishness is wiser than human wisdom ...," and in Chapter 4, Paul comes right out and declares, "We are fools for Christ's sake," not just people who play April Fool's jokes on others, but for Christ's sake, on Christ's behalf, in defense of Christ's death on the cross. We are prepared to be considered foolish by everyone in this world, for we have been called in Christ to be obedient to him and to no one else. True disciples of Christ do march to the beat of a different drummer. We are prepared to give up everything in our pursuit of faithfulness to Christ.

For on that Sunday following Jesus' death on the cross, his father, God, played the greatest "April Fool's joke" of all and raised His Son from the dead, the first-fruits of those who have (and will have) fallen asleep, for "as in Adam all die, so also in Christ shall all be made alive." "For God so Loved the world that He gave His only-begotten Son, that WHOEVER believes in him shall not perish but have everlasting life."



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We publish letters and articles from a variety of sources and points of view. The opinions expressed in these articles do not necessarily reflect the opinions or policy of the Grand Encampment, the *Knight Templar* magazine, or the Editorial Review Board.

A Chat With The Managing Editor

I seem to be getting a lot of anonymous mail lately from those who disagree with my opinions. I understand and acknowledge your disagreement. The letters do not upset or anger me. It is not my intent to change your opinions. I have enough problems of my own without worrying about yours. You must understand, however, that I will not publish unsigned letters and that I have little respect for those who don't have the courage to sign their letters. I suggest that you save the cost of the postage and the envelopes unless your objective is to bolster the financial wellbeing of the post office. Maybe it's worth the postage to you just to get it off your chest, and if so, that's OK with me. Just don't get upset when I don't publish your unsigned letter.

On another subject, I find it amazing how sometimes you meet people out of the blue who share common interests and who are able to "fill in the gaps" about some subject you have been wondering about. Just this morning, I went by the lodge for the usual study session we have with Brethren who are learning their lectures and was surprised that one of the newly raised Brethren brought his father-in-law, who is not a Freemason, to meet the guys. That, in and of itself, is not so amazing until you find out that the father-in-law is a retired professor who lives in Jerusalem; specializes in the languages of ancient Hebrew, Arabic, Aramaic, and Phoenician; has developed an interest in the relationship between Templary and Freemasonry; and has a theory based on his knowledge of linguistics and what he has read about the ritual of the Master Mason degree which supports his idea that the Ancient Templars and modern Freemasonry might be related. Even more interesting is that what he had to say seemed to be congruent with another theory I had heard about the nature of the Master Mason degree from another professor who is a Rabbi, a fairly new Master Mason, and teaches comparative religion at a university nearby my home town. Now what are the chances of that happening? I don't know whether to believe in coincidences, in miracles, or in subconscious suggestion.

Maybe with a little luck, I can get at least one of those gentlemen to write an article for us.



A handwritten signature in black ink that reads "John".

John L. Palmer
Managing Editor

Arthur MacArthur, 32nd Grand Master of the Grand Encampment (Second in a series on our Grand Masters)

by

George L. Marshall, Jr., PGC, KCT
Chairman, Grand Encampment Knights Templar History Committee

I was intrigued by the fact that looking over the list of Grand Encampment Conclaves cited by Kaulback and Van Doren in *A History of the Knights Templar in America, ??-2009*, the 32nd Grand Master was listed as follows: "Elected Grand Master was Arthur MacArthur, a General in the United States Army, recipient of the Congressional Medal of Honor, and father of General Douglas MacArthur. [sic]" In fact, an Arthur MacArthur was elected as Grand Master, but he was not the Arthur MacArthur named by Kaulback and Van Doren. While General MacArthur was indeed a Freemason, he was never the Grand Master of the Grand Encampment. (Denslow)

The Arthur MacArthur who is the subject of this article is interesting, nonetheless. He was born at Troy, New York, on July 24, 1850, the son of Colonel Charles Lafayette MacArthur and Susan Colgrove MacArthur. He received his early education at St. Paul's Parish School and the Troy Academy, graduating from the latter. He studied engineering for two years at Rensselaer Polytechnic Institute and then turned to the study of medicine by reading medicine books in the office of a local doctor. However, he ultimately ended

up working at the newspaper, *Troy Northern Budget*, where his father was both proprietor and editor. (Lawrence)

He was present to witness the battle between the ironclad ships *Monitor* and *Merrimack* at Hampton Roads, Virginia in 1862 while visiting his father who was then a captain and stationed at Fort Monroe, Virginia. This memorable event stayed with him the rest of his life, particularly because the armor plates for the *Monitor* were made at Troy, New York. (Lawrence)

He married Ella Elizabeth Griffin in 1877, and this union produced two children; a son, Charles A. MacArthur, and a daughter, Susan C. MacArthur. Mrs. MacArthur died on October 18, 1907, while undergoing an operation, after thirty years of happily married life. Like her husband, she was well known in society circles and took a deep interest in philanthropic affairs. (Lawrence; *New York Times*)

Sir Knight MacArthur was also extremely patriotic and was a direct descendant of men who had fought in the Revolutionary War and the War of 1812. He joined the Troy Citizens Corps (a local militia group) where he rose to the rank of Major (Judson) and was later appointed by the governor of New York

as Assistant Paymaster General with the rank of Colonel, serving as such during the Spanish-American War and went to Tampa, Florida when the New York troops were mustered out to pay them off. He was also an active member of the Sons of the American Revolution, the Society of the Second War with Great Britain, and of the Army and Navy Club of New York City. (Lawrence)

He was an active member of the First Presbyterian Church of Troy, New York and an active member of the YMCA. During the Hudson-Fulton Celebration of 1909, he was Chairman of the Upper Hudson Commission.

In his life work as a newspaper man, Sir Knight MacArthur followed his father's example in never publishing anything which might offend the most conservative reader. No scandal ever appeared in his paper, and it was always open to assist the poor and any worthwhile charitable effort. During the holiday season each year, an appeal for food and clothing for the needy was made at his direction in the columns of the *Budget*, and receipts were distributed on New Year's Eve by means of the Salvation Army, in which he had faith that his charity would be ably carried out.

Sir Knight MacArthur had a long and distinguished Masonic career, of which only a portion will be presented here. He was initiated in Mt. Zion Lodge No. 311 in Troy on 10/28/1872, passed on 11/17/1872, and raised on 11/25/1872. He was elected Worshipful Master in 1883. He had the pleasure of raising his son and was appointed a District Deputy Grand Master in 1883. He was Exalted



in Apollo Chapter No. 48, Royal Arch Masons, in 1874 and was its High Priest in 1883. He was Received and Greeted in Bloss Council No. 14, Royal & Select Masters, in 1880 and served as Illustrious Master in 1891. He was Knighted in Apollo Commandery No. 15, Knights Templar, in 1880 and served as Eminent Commander in

1887 and 1888. He was also zealous in Scottish Rite Masonry, receiving the Lodge of Perfection and Chapter of Rose Croix degrees in 1884 and the Consistory degrees in 1886. In recognition of his leadership and service he received the 33rd degree in 1890 and in 1905 was Crowned an active member from the state of New York by the Supreme Council for the Northern Masonic Jurisdiction. He also became a life member of Oriental Temple, Nobles of the Mystic Shrine. (Masonic Standard)

In the Grand Encampment of Knights Templar, he was appointed Grand Sword Bearer at the 27th Triennial Conclave at Pittsburg, Pennsylvania. In 1901 at Louisville, he was appointed Grand Jr. Warden and in 1904 was advanced to Grand Sr. Warden. In 1910 at Chicago, he was elected Deputy Grand Master, and finally at the 32nd Triennial Conclave held in Denver on August 14, 1913, he was elected Grand Master. In the fall of 1913 he visited the Canal Zone and instituted the first Commandery ever established in that part of the world. He travelled to many Commanderies and Grand Commanderies, and had he lived, would have presided at the 33rd Triennial Conclave held in Los Angeles.

Most Eminent Sir Knight MacArthur

was a member of many other Masonic appendant bodies which space does not permit listing here. His last public appearance as Grand Master was at the Christmas observance held by his home Commandery on December 25, 1914, two days before his death. The final summons came on December 27, 1914, at his home in Troy while his daughter was at church. When she returned home, she found her father reclining on a couch in his library and not responding. She called her brother who in turn summoned physicians, and upon their examination, it was determined that he had died suddenly of "valvular heart disease." (*The Builder Magazine*)

As his obituary put it, "Thus passed away a loving father, a true friend, an upright citizen, a fearless editor, a loyal patriot, and a great and noble Mason." (*The Builder Magazine*)



SOURCES USED

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R.E. Sir Knight Marshall, KYGCH(3), KCT, 33°, is a Past Grand Commander of the Grand Commandery of Knights Templar of Alabama. He is a member of the Editorial Review Board of the *Knight Templar* magazine and has published several articles in that magazine as well as in the *Royal Arch Mason* magazine. He can be reached at geomarsh@yahoo.com.

Looking For A Free And Exciting Program For Your Commandery?

"The Martyrdom of Grand Master Jacques de Molay, The Proceedings of the Chinon Parchment" is now available **free** for Sir Knights. Contact Mike Canavan, from Trinity Commandery No. 17, in Westfield, New Jersey for the program material. He can be reached directly at MikeLCanavan@GMail.com

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The Chief Strength and Support

By Sir Knight Philip G. Buchholz Grand Commander of Wyoming

Our fraternity is an interesting collection of individuals hailing from different backgrounds, individuals with different personalities, priorities, and philosophies coming together to support one another and to watch out for each other and our families. This community of support requires significant commitment and dedication on the part of its members. This labor is often very challenging and difficult.

I am continually reminded of the need for that constant effort on my part to contribute to maintaining the peace and harmony of the fraternity. There are times when the most casual comment or statement strikes a nerve, and I must remind myself that to be offended is a choice I make. To allow another to offend me is the result of my not regulating my life agreeable to the dictates of reason, failing to wisely determine upon things relative to the peace and harmony of the fraternity. I must stop and remind myself to take the time to apply “liberal lenient tolerant judgment” and to recognize “the best possible construction on the characteristics or actions of others.” I must continually direct myself to be prudent and tolerant, to extend true Masonic charity by presuming that the individual intended no ill will and that the individual was most likely only stating a fact or opinion with which I did not agree or which was philosophically opposed to my own. That does not make the individual wrong; it does not make me wrong; it only makes us different.

Variety is one of the greatest assets in our fraternity, it would indeed be a dull and stagnant group of individuals if we all thought alike, if we never disagreed on anything. Likewise, our style of communication varies, what one considers a whisper, the recipient may interpret as a scream, one may be too succinct while the other too verbose; however, in most cases, each has an important message they are attempting to communicate. If, because of the constraints of time or situation, that individual failed to invest the time and effort to camouflage the message with glowing superlatives in an attempt to gain my approval or agreement, that technique does not make them wrong, because it may not have been the way I would have done it, again it only makes us different. I believe we must look past the delivery and find the message, or we will lose an opportunity to learn from each other, to improve ourselves, to grow and prosper mentally and philosophically through our association and social intercourse with each other.

I freely admit that my efforts to subdue my passions and conform to the methods of thought and behavior outlined above are not always successful; it is an on-going work in progress, but I shall continue to persevere. I must accept that the level of the fraternal bond is not universally constant, the variety in our values, priorities, philosophies, and personalities are very influential factors which contribute greatly to that level of fraternal bond. As mere mortal beings we must be willing to accept the fact that we will always be closer to some than to others. I am especially thankful for that special bond which I share with a few very special individuals, and I feel no need to apologize for that bond.

NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

Haywood P. Norman, III.....	TN	Eugene J. Ornes.....	TN
John A. Tackett, Jr.	TN	David Hardy.....	NY
Wayne D. Groce, Jr.	TX	Jeffrey D. Johnson.....	NM
Edward J. Olliges.....	NV	Berkley B. Strothman.....	ND
Odis R. Eldridge.....	TN	Roy C. Etherton.....	TN
Jonathan E. Felger.....	TX	Wiley J. Gosnell, III.....	TN
Von Lewis.....	TN	Daniel K. Miller.....	TN
Terry L. Plemons.....	TN	John D. Pugh, Jr.	TN
Jerry D. Tucker.....	TN	James R. Wharton.....	TN
Ralph T. Woodrow.....	VA	Thomas O. Eller.....	NC
Gavin B. Reid.....	OR		



Grand Commander's Club

William Rakes.....	IL	Haffod L. Arritt, Jr.....	VA
John T. Turner.....	OK	William A. Zarychta.....	MD

Knights Templar Eye Foundation

How to Join the Grand Commander's or the Grand Master's Clubs

Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and Commandery credit is given for participation. Information is available from: Knights Templar Eye Foundation, Inc., 1033 Long Prairie Road, Suite 5, Flower Mound, TX 75022-4230, Phone (214) 888-0220 Fax (214) 888-0230.

Knights Templar Eye Foundation, Inc.
1033 Long Prairie Road, Suite 5
Flower Mound, TX 75022-4230
Phone (214) 888-0220
Fax (214) 888-0230.

Greetings Sir Knights,

I recently received a letter from the oldest living Past Commander of Amarillo Commandery No. 48 and fifty year member, Sir Knight Douglas Griggs. Sir Knight Griggs held his first office in Templary in Bavaria Commandery No. 3 in Munich, Germany. Over the years, he has supported the Knights Templar Eye Foundation. The letter I received from him will long be remembered as one of the highlights of the 46th Voluntary Campaign. You see, this wonderful Sir Knight, at the age of ninety, because of his love for Templary and dedication to our charity, purchased a membership in the Grand Master's Club. Please join me in saluting our Brother. Sir Knight Griggs, you honor us with your dedication!



Another Sir Knight who has been a tremendous support this year is our State Chairman for the Knights Templar Eye Foundation in Tennessee, Sir Knight Burks Taylor. His first question to me was, how he could help, to which I said, "Life Sponsorships." Having heard the call, Sir Knight Burks went to work; as a result of his efforts, we in Tennessee now have nineteen Commanderies who are one hundred percent in Life Sponsorships. He developed a plan, communicated with the Commanders and Recorders of each Commandery, and was tireless in his efforts. Sir Knight Burks worked closely with Sir Knight Robert Bigley in the Knights Templar Eye Foundation office, without whose support I could not do my job, and they have produced amazing results with, I understand, more to come.

Sir Knights, I have mentioned three who have made a difference to this campaign, but this list would fill our entire magazine if I named each of you who have answered the call. Please know that your efforts are greatly appreciated. However, as I tell you often, we have more to do.

What we do here will live long after us. It is not *if* our research produces results, but *when*. I am confident that our talented researchers, supported by our dollars and more especially our prayers, will find the cures for so many of the diseases of the eye that we want to eliminate.

Sir Knights you make me proud!

Terry L. Plemons, KGC



Letters to the Editor



Brother John,

Jack N. Barricklo's letter in the September issue contains a number of false allegations. First, Allah and the God of the *Holy Bible* are not the same. It matters not what language the *Bible* was written in. If he thinks they are the same, have him ask a Muslim if he believes in the Triune God, God the Father, God the Son and God the Holy Spirit. He will quickly find that they do not and consider that belief apostate, punishable by death. Here is the conclusion to the whole discussion: The most recurring and prominent signature attribute of God which distinguishes him as the true God is that he is "mighty to save." He alone is Savior. It is precisely this attribute that Jesus applied to the Samaritans when he said, "You Samaritans worship what you do not know; we worship what we do know, for **salvation** is from the Jews ..." (John 4:22, NIV, bold font added for emphasis).

Second, he misses the entire point that Muslims do not believe that Jesus was the Son of God. Having a virgin mother does not mean that the father was not God. Jesus' birth as a man was not a great happening but the divine plan of God, necessary to assure the salvation of all mankind.

Third, the *Qur'an* tells Muslims to kill those who do not convert to Islam, not to "not take Jews and Christians for friends."

Fourth, America was founded on Christian ideals and principles. There are numerous references to God in the *Bill of Rights*, the *Constitution* and other founding papers. There are nu-

merous quotations from our founding fathers that affirm this belief. The *Ten Commandments* are very visible in the Supreme Court building. Even the Capital building was used for weekly church services for over a hundred years after our founding.

In Matthew 25, Christ tells us he will separate the sheep from the goats—the sheep going to heaven and the "wise" goats going to hell. I pray that Brother (I'm not sure he is a fellow Sir Knight) Jack will study the *Bible* and realize the error of his thoughts so he won't be among the "goats."

Sir Knight David L. Rake, PGP
Topeka, KS



A map would help us get a better idea of where all these things happened. Perhaps a map can be included in next months issue.

Thanks for another great article. Very educational.

Sir Knight Dick McGinnis

Dick,

I will try to find a suitable map of the Holy Land during the Crusades and get permission to print it. Anyone out there have one?
The Ed.





Letters to the Editor



Dear Editor and Sir Knight John;

I have to tell you that I love this magazine. From the cover photos to the back page quotes. I was at, and competed in, the Triennial drill competition in DC, with Ivanhoe Commandery No. 24 out of Milwaukee, Wisconsin. It was an outstanding event with many competitors from around the country. Some very sharp discipline and uniforms were on display.

We need to have more people see that side of Templary. While we were there, we had the opportunity to lay a wreath at the Tomb of the Unknown Soldier, a very moving experience, especially for a Veteran.

The "Chronological View of the Crusades" has been an excellent aid to help me organize my growing Templar library, which by the way has grown quite a bit with the help of your "Knights at the Bookshelf" section. I eagerly await each issue; keep them coming. I hope to see you at the North Central Department Conference.

Sir Knight Clinton H. Cagle, PC



Dear Sir Knight Palmer:

With grave concern, I read Sir Knight Jack Barricklo's letter to the editor in the September 2013 issue of *Knight Templar*. As a Christian, as a Christian minister, and as a Knight Templar, I feel compelled to at least attempt to "comment" on his correspondence.

The Knight Templar *Constitution*
knight templar

states that a qualified petitioner must be "a firm believer in the Christian religion" and that the same "shall declare that he is a firm believer in the Christian religion" (CHAPTER XI; Section 177(b), and Section 178). While Sir Knight Barricklo is absolutely correct that no brother can speak for Masonry, a Knight Templar — by definition — both can and should speak on behalf of Christianity, because we "profess a belief in the Christian Religion" (<http://www.knightstemplar.org/faq.html#membership>).

First, Brother Jim Robbins is correct that Allah is not the same as Jehovah. In Hebrew, the word for God is *Yahweh* — the personal name of God and His most frequent designation, occurring over 6,800 times in the *Holy Bible*. In Greek, the word for God is *theos*: the Godhead, the Trinity (God the Father, Christ, Holy Spirit). Since Allah means "the God, the sole deity," as Christians we cannot accept it as God's name, because Christ is co-equal with God. We are to have no other gods before ours, so placing Allah on His holy level, is a violation of the *Ten Commandments* and overlooks one of the most central beliefs of Christianity. Second, our Heavenly Father was not only not "above" having a Son, but He lovingly shared Him with a lost and dying world—to redeem (literally, to buy back) His people from sin and to once again give them direct access to His love and grace. The *Koran* says nothing about the love of God nor redemption by God. As Christians, we can do nothing for our own salvation, because Christ has done everything. (Jihadists must kill others in order to supposedly obtain a "heavenly reward.")

Continued on page 20.

General Supplement

The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.

Photos of Toledo, Spain taken by the editor.







Letters to the Editor



Continued from page 17

Third, while the *Holy Bible* does caution us about unbelievers, we are not taught (as the *Koran* does) to lie to others, to treat them as subservient, to tax them, or to kill them if they do not convert. Christianity commands us to love, forgive, and offer the peace of a Christ to all...without condition, and even if it costs us our lives. (Islam is wholly intolerant and is only satisfied with world domination.)

Last, our United States Supreme Court stated clearly that "... this [America] is a Christian nation" [Church of the Holy Trinity v. United States, 143 U.S. 457 (1892).] America was founded on Judeo-Christian tenants and the republican form of government that were based upon and found in the Holy Scriptures. If America were only a "nation of laws," why would Washington and other founders call for days of prayer, fasting, and humbleness before God? If He were not active in the affairs of men and of America, why does our *United States Constitution* and every one of the fifty state constitutions reference God?

Because I have "hope" in Christ, I pray knowing that the Great Jehovah will have mercy on us according to His riches in Glory and through the Blood of Jesus. Remembering that "there is one Name under Heaven whereby we must be saved," may the Great Commission encourage all Knights Templar and all Christians worldwide to witness to Muslims and others about the love of their Heavenly Father who is life and gives life (as opposed to Allah who offers only death).

Respectfully and fraternally yours in the Name of Jesus Christ, God's Son, Our Savior (IXOYE) <><

The Reverend Sir Knight
Stanley M. Latta, Ph.D.
Raleigh, North Carolina



Letter to David Dixon Goodwin GCT

Grand Master,

I received the November issue of our *Knight Templar* magazine and always look forward to the articles. However, as I read your piece about the celebration of Thanksgiving, I was amazed that you had failed to even mention or give any reference to the original people who were here to greet those European people and helped those same immigrants survive the hardships of living.

The native people that were here to greet the Pilgrims' were my ancestors, the Lenape. Their name (Lenape), in English, means "The Original People." The Lenape had lived for thousands of years in the areas we know today as New Jersey, New York, and Pennsylvania. One of the old tribal stories tells about the men hunting mammoth along the ice fields north of the Great Lakes. The Lenape were revered and were considered a "Grandfather Tribe" by all other tribes living in the Northeastern areas of this continent.

The Lenape had a matriarchal type of

government and observed a monotheistic religion. They believed in a Supreme Creator whom they called by name Ki-shiela-mi-ang (He That makes Us With His Breath). Aside from the daily prayers to give thanks to The Creator, an annual feast was always held at year's end, and afterward, food was collected to see the people through the winter. It was at those long ago feasts, the Lenape invited the European immigrants to come to their longhouses and help them give thanks to Ki-shiela-mi-ang.

This country owes much to the Lenape, (The Treaty of Fort Pitt 1778 is very interesting reading; look for it on the internet), not the least of which is the observance of Thanksgiving.

By the way, November is Native American Month.

Sincerely & Fraternally
Richard L. Slater
Hugh DePaynes Commandery
St. Joseph, Missouri

Sir Knight Slater,

I know you didn't write your letter to me, but I can't help but respond. I went back and read the Grand Master's message from the November 2013 issue very carefully, and it seems to me that his message was about giving thanks to God for all our blessings, not about "Native-Americans" or "African-Americans" or "Polish-Americans" or any other of those hyphenated Americans. Our ancient brethren, when they became Templars took vows of poverty, chastity, and obedience. That means they gave up some things. I believe that when we become Templars, we give up our "hyphens" and just become brother Templars. That

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might go a long way toward promoting harmony among the fraternity.

Now I don't mean we shouldn't be proud of our heritage, even though several folks have pointedly informed me that they think that being the descendent of a Confederate soldier is nothing to be proud of. Luckily, my self esteem does not depend on their opinions. It just means that we can choose not to be offended by our brethren if they overlook our particular "hyphen" when handing out praise. Your letter was very informative from a historical perspective. Thanks!

The Ed.



Sir Knight John:

In the current issue of the *Knight Templar* magazine dated January 2014 (vol. LX, No. 1) in the last letter on page 20, there is a non-specific reference "regarding Sir Knight Hoskins' statement ...;" likely this is relative to a letter in a prior issue. While there are most-assuredly other members with the surname of Hoskins, I believe that I'm the only one with a recently-published letter, and since none of mine have ever expressed any of the thoughts being critiqued in the current letter, that credit must belong to another Sir Knight.

Sincerely and Fraternally,
Hugh T. Hoskins

It would appear that Sir Knight Bruce Alan Wilson had you confused with Sir Knight James D. Robbins who had a letter in the same issue. Sorry I missed that.

The Ed.

More Fobs & Regalia



The image of the jewel above was submitted by Sir Knight E. Allen Kohler of Huntsville, Missouri. He indicates that it belonged to a Commander of Tancred Commandery No. 25 in Missouri many, many years ago.



These photos were submitted by Dr. Gary Jarrett of Jacksonville, Florida who indicates that this fob was commissioned in 1903 in Pennsylvania.



Gary Duffy of Calvary Commandery No. 25 Cary Grove, Illinois found the fob above in a resale shop ten years ago. He states that the shop owner did not know what he had.



Sir Knight Chris Rankin shares this photo of Templar gauntlets, made of black velvet and lavishly embroidered and also has a similar pair of cuffs, with beautiful Knights Templar button closures, which he believes are both late nineteenth or early twentieth century items.

The Contentious History of a Holiday

By
Sir Knight Frank Conway, Ph.D.

Did you know that the oldest, most revered religious festival of the Christian Church, a festival observed from the very beginning of Christianity, is named after a pagan deity, and that the Church has forbidden this festival to be celebrated on the calendar days on which it actually occurred?

By the 2nd century A.D., the Christian Church had become organized and powerful enough to begin establishing its own universally observed religious festivals. For the first two centuries of the Church's existence, there was only one such festival, a loosely-observed commemoration of the suffering, death, and resurrection of its founder, Jesus of Nazareth. This series of events had become the first traditional religious observance among early Christians, a festival that had begun during the very first days of Christianity, one that predated Christmas by several centuries. The events that the festival celebrated lasted four days, from the evening of the Last Supper until dawn on the Day of Resurrection. According to Matthew 28:1, the Day of Resurrection occurred on the "first day of the week," our Sunday. Counting backwards, that placed the Last Supper on Thursday evening. Now Jesus was a Jew, and the Last Supper was the first of two Seder feasts that open the Jewish holiday of Passover.

The celebration of Passover, an eight

day holiday, begins on the 14th day of the Hebrew month Nissan (March-April), usually the night of a full moon. Since the Hebrew calendar is lunar, the first evening of Passover – the first Seder feast – occurs on a different date from year to year. If the Church kept the date of the Last Supper on the first day of Passover, the Day of Resurrection would fall on a different day of the week every year and usually on a weekday rather than on a Sunday. The very early Christians in the Middle East had mostly been former Jews, so following the passion and resurrection of Christ according to the Hebrew calendar, by which they regulated their lives anyway, presented no problem. They just regarded the observance of Christ's death and resurrection as an addition to their Passover celebration. Many of these early Jewish-Christian intellectuals looked upon Jesus as a very special man, the Son of David, a man anointed by destiny to liberate the Jewish nation by virtue of his spiritual perfection that he had attained through suffering. He was their moshiah, their messiah (anointed one), directly descended from David and therefore the legitimate king of Israel, but many still regarded him as only a man.

Many Judaic Christians in the early Jerusalem Church had not yet accepted the Pauline Doctrine and did not regard Jesus as truly divine. Those who believed

that He had arisen from the dead on the morning of the first day (and there were many who doubted this) did not credit the miracle to the divine power of Jesus himself. They thought that the resurrection had been entirely the work of Yahweh, done as a favor to his Chosen One. Others considered the resurrection to have been a purely spiritual event, not the actual arising of Christ's physical body. These early Judaic Christians still followed *halacha*, the *Jewish Law*, and kept the Sabbath on Saturday; Sunday was just another day, as far as they were concerned, but by the 2nd century, many Gentiles had joined the Church, and they saw Sunday as a special day, their Sabbath. They very much wanted to celebrate the "Day of Resurrection" on that day and no other. When some of these Gentiles succeeded to the Papal throne, something clearly was going to be done.

There were two divisions of Christianity in the first century after Christ, the Roman Church and the Eastern Church. The older of the two was the Eastern Church, centered first in Jerusalem and later, after the Roman destruction of the Temple, in Antioch. This Church consisted almost entirely of Christianized Jews, and they began their observance of Christ's Passion on the 14th day of Nissan, no matter which day of the week it fell on. For this reason, they were called *Quartodecimans* ("Fourteeners"). In addition, they tended to focus their observance on the crucifixion, in which they saw Christ as the willing substitute for the Jewish Pascal lamb, offering himself to Yahweh to free the Jewish nation from the yoke of Rome. They discounted the resurrection that they saw as being celebrated on every Sunday of the year in the Christian Mass anyway, with no need of having

a special day during the Passover dedicated to it. So if the Day of Resurrection fell on a weekday, it didn't bother them.

Pope Victor (c. 189-199) disposed of the Fourteeners sometime around A.D. 190 with a stern letter to the Church of Antioch. If they wanted to remain in good grace with the much more powerful Roman Church, they would have to focus their observance on the Day of Resurrection, an all-important day to Gentile Christians. Also, henceforth the resurrection was to be observed throughout the Christian world on a Sunday, not on a weekday. Although the Pope, as Bishop of Rome, had no real temporal authority at the time, the patriarchs of Antioch saw the wisdom of going along with Rome, and they capitulated to Victor's demands. Those Jewish Christians who continued to observe the Passover found themselves unwelcome in their own churches. One generation later, the Fourteeners had disappeared from Church history. Sunday was now the official Day of Resurrection.

The next question was: "*Which Sunday?*" Should it be before the 14th or after? Should it have no relation to the Passover at all? At the Council of Nicaea, convened by the Emperor Constantine in A.D. 325, the bishops agreed upon the vernal equinox, the first day of spring, as the pivotal day. They decided that the Day of Resurrection would be observed on the Sunday following the first full moon on or after the spring equinox. To determine this, they resorted to the astronomical science of the day. Now, everyone knew that the best astronomers in the Roman Empire were those who practiced in Alexandria, Egypt, so the Emperor commissioned them to determine the exact day of the equinox. After

careful consideration and many calculations, they came up with March 21st. The learned men of Alexandria labored under a considerable handicap, however. Although ancient Greek astronomers had long suspected that the earth was round, Christian cosmology of the day was geocentric and held that the earth was a flat disk with Jerusalem at its exact center. The disk stood at the center of the universe, and the sun, planets, and stars were thought to revolve around it. This led to some interesting results when the Alexandrian astronomers tried to forecast the date of the full moon for years or even centuries ahead.

There was another provision: The full moon had to occur *before* the agreed-upon Sunday. If the full moon happened to fall on that particular Sunday, then the entire four-day holiday was to be postponed until the following week. Under no circumstances did Rome want Our Lord's Resurrection to coincide with the beginning of the Jewish Passover. Rather an odd proviso, considering that Jesus had told his disciples (Luke 22, 15), "I have greatly desired to eat this Passover with you before I suffer." The Church was already beginning the de-Judaization of its founder.

The imperial backing of Constantine gave the Pope, for the first time, temporal as well as spiritual authority; he now had the military might of the Roman army behind his decrees. He no longer had to depend on stern letters and sermonic tongue-lashing to make his point. The punishments for what had come to be called *heresy* (literally "the wrong choice") became much more severe, sometimes extending even to torture and execution. After Nicaea, the entire Roman world was celebrating the four days of the Passion, Death, and Resur-

rection of Christ at the same time, but there were other worlds besides the Roman one, and there was one more controversy that remained to be resolved.

Sometime during the seventh century, the Roman Church discovered that it had yet another wayward Christian culture to contend with, the Celtic Church. Ireland had become mostly Christian by the year 500 thanks to the missionary work of one Patrick, Bishop of Armagh. In the following century, Irish monks sailed over to England, Wales, and the islands off the west coast of Scotland and founded monastic communities along the seacoast. From those monasteries, many of which became respected centers of advanced learning, the Irish bishops and monks attempted to complete the Christianization of the British Isles that St. Augustine, along with a party of forty monks sent by Pope Gregory, had begun in 597. They were not entirely successful.

Due partly to its geographical isolation and partly to the disintegration of the Roman Empire, the Celtic Church had developed largely on its own, outside the circle of the Roman Church's influence. Their brand of Christianity was considerably laid-back and included many pagan Celtic practices and personalities of which Rome would have disapproved. For instance, recognizing that the Irish country people were especially devoted to the goddess, Brigit, the bishops simply canonized her as St. Brigid and turned her shrine at Kildare into a Christian church where nuns would keep her sacred oak fire burning for the better part of a thousand years. The goddess' symbol was a sun wheel shaped like a primitive swastika, traditionally woven from rushes, that even today is hung over Irish hearths and that can readily

be purchased as a “Brigid’s cross” in any store specializing in Irish goods. Celtic monks had their own form of tonsure, the hair on the front half of the head shaved off and that on the back half allowed to grow long and untrimmed. They had their own eschatological traditions too, one of which held that, in the Second Coming, Christ would be born as a woman, but the real sticking point with Rome was, once again, the date of the Day of Resurrection.

The Celtic clergy, not having the benefits of astronomical advice from Alexandria, relied on complex tables of lunar cycles (which neither the Celts nor the Romans really understood) to make their holiday calculations. Consequently, the Roman and the Celtic Day of Resurrection were usually a week or two apart, with the Celtic one coming first. This meant that for decades, there were two Days of Resurrection celebrated in the British Isles, one on the Celtic date and one on the Roman date.

The matter, a subject of heated disputes between all parties, was finally resolved, not by venerable bishops or holy monks, but by a spat between a husband and wife. A local king, Oswy of Northumberland, had married the Princess Eanfled of Kent. She had been baptized on the Roman Resurrection Sunday, and she and her retinue all observed the Roman dates for the holiday. Oswy, on the other hand, still adhered to the Celtic dates, and as a result, he and his courtiers had usually broken their Lenten fast and were enjoying a hearty dinner of ham and mead and roast goose while Eanfled and her party still had a week of fasting to look forward to. As the aroma of Oswy’s feast filled the castle, his queen was not amused. In addition, the Lenten rules of the time for-

bade sexual relations, even between married couples. Now it was Oswy who was not amused. This was an untenable situation, and it didn’t take Oswy, egged on by his hot-tempered son, long to resolve matters. He presided over an ecclesiastical council held at Whitby (twenty miles north of Scarborough on the North Sea coast) in 663. There he threw his support with the representatives of the Roman faction, and Rome carried the day. The whole Christian world was finally united in the observance of the death and resurrection of Jesus.

Meanwhile, the Roman bishops had noticed an oddity on the part of their Celtic brethren. The local people as well as the Celtic monks and bishops kept referring to the Day of Resurrection as “Easter’s Sunday.” Easter? Who, the Romans wondered, was *Easter*? Another of the innumerable Celtic saints who populated Irish legends?

Not exactly. The Celts were invoking the name of the northern European dawn goddess, *Easter*. St. Bede, the 8th century scholar-monk, tells us in his *Ecclesiastical History of the English People* (written around 731) that her name (“She who appears in the East”) is the Anglo-Saxon form of the Scandinavian *Ostra*, the Norsemen’s *Eostur*, or the Teutonic *Ostern*. These all became *Eastre* in the language of Anglo-Saxon Britain. Her festival, *Ostara* in German, became Easter when the Germanic Saxons settled in England. It was celebrated on the dawn following the first full moon on or after the spring equinox and is thought to have been the beginning of the pagan Germanic year, just as Samhain (Halloween) was the beginning of the Druidic year. Our month of April was called *Eosturmonath* (Easter’s month) in Anglo-Saxon. The holiday itself

was called *Eostreblot* (Easter's Blessing) by the Saxons and *Sigrblot* (Blessing for Victory) by the marauding Vikings.

Easter herself was represented in art as a tall, fair-skinned, blue-eyed blonde woman who wore only a fish-net draped around her shoulders and stood holding out her left hand, offering her worshippers the apple of immortality. Her sacred animal was the rabbit, which was supposed to provide her worshippers with bright red-colored eggs (symbols of fertility) to celebrate the joy of the returning warm weather. She was usually accompanied by a prophetic raven, an oracular bird that predicted the fortunes of the coming year. Sometime in the 12th century, the monks of Coventry Cathedral carved a scene on a choir seat that portrays a naked woman wrapped in a fish net, holding an apple, and riding on a goat with a rabbit running by her side and a black bird flying overhead. This image is "Christianized" today in old guidebooks where it is explained away as an early attempt to illustrate the legend of Lady Godiva. This is probably because the cathedral had been founded in 1043 by Leofric, Earl of Mercia, and his wife, Godiva, but the woman in the carving is without doubt the goddess Easter.

Easter's festival meant that it was spring, when the villagers could begin planting their crops and when domestic and wild animals came into season and mated. In the early pre-dawn hours preceding her sunrise epiphany, the people built bon-fires on the hillsides to welcome her. After the sunrise services, they decked themselves with flowers and danced around a tall pole – the Maypole, as we call it today – that had a cut evergreen tree lashed to the top. The congregation then sacrificed a goat

to the goddess and shared the meat among the poorer families.

Easter was a form of the ancient Proto-Indo-European dawn goddess, *Ausos*, "The Shining One," the most powerful and widely revered pagan deity whose worship had survived from Stone-Age Europe. She and her joyous spring festival were so beloved by the people of the northern countries that they did not formally abandon her worship until the 1400s, centuries after they had adopted Christianity. Unknowingly, we have not totally abandoned it yet. To this day in America, we still acknowledge her sacred rabbit with its colored eggs as an enduring mascot of the holiday. On a recent spring river cruise along the Rhine, the author has seen her Maypoles, one in the center square of every German town and village, each pole bedecked with long colored ribbons for the people to hold as they danced and each with a freshly cut pine tree at its tip. It is only in English, German, and a few other Northern European tongues that the holiday is still named after the goddess; in most other European languages its name is some form of *Pasch* (such as the French *Pâques* or the Italian *Pasqua*), derived from the Hebrew *Pesach* (Passover).

Since Easter's epiphany occurred on the dawn following the first full moon after the spring equinox, and the Church fathers had decided to fix the celebration of Christ's day of resurrection on the dawn of the first Sunday after the first full moon following the equinox, the goddess' feast usually fit in quite nicely with the Church's timing. This method of reckoning kept the Last Supper Seder in place on Thursday, and the crucifixion would always happen on Good Friday. Also, because it was pinned to the spring

equinox, the holiday would usually occur close enough to the Jewish Passover to keep the seasonal relevance of the Gospel accounts intact. So, even though the Christian Easter was a movable lunar feast, it kept the sequence of daily events in the desired order, ending with the resurrection at dawn on the Christian Sabbath, as desired.

After the Reformation, Easter got short shrift from most Protestants, who looked upon it with suspicion as just another concession of Rome to accommodate converted pagans by replacing their accustomed holidays with Christian festivities, just another Halloween or Lughnasadh ("LOON-ah-sah," a harvest festival of the Celtic god Lugh, still celebrated in Ireland). Easter did not catch on in the American colonies for several generations. New England Puritans, who recognized that most of the holiday's secular customs smacked of a pagan springtime fertility rite, suppressed it along with Christmas. Then, around the middle of the 19th century, America saw an influx of German, Irish, and Eastern European Catholics, all of whom celebrated Easter with gusto, even reinstituting the custom of dancing around the Maypole. German immigrants, both Catholic and Lutheran, introduced their custom of coloring Easter eggs and hiding them in the forest for children to find. Many Protestants looked askance at all of these outlandish goings-on. It was clear to them that these newcomers were having entirely too much fun for people celebrating a solemn religious holiday. It looked as if they regarded Easter as just another excuse for a jolly feast complete with chocolate bunnies, jellybeans, and alcohol. Finally, after the Civil War, when all of America was in need of renewed hope and inspira-

tion, both Presbyterians and Catholics led an initiative to revitalize Easter, and they managed to bring it into the American catalogue of religious celebrations.

Despite its pagan source, the goddess' name has become established as the official name of the holiday in the English language. It is used by priests, bishops, cardinals, ministers, and even Church scholars in their learned writings on the subject. We have Easter Masses, Easter services, Easter candles, Easter sermons, Easter baskets, Easter parades, and of course, Easter Sunday itself. Perhaps the best way to end this article would be to wish all my fellow Knights and their families a Happy and a Blessed... Easter!

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Sir Knight Frank Conway, Ph.D. is a member of Crusade Commandery No.23, Haddonfield, New Jersey. He resides at 25 Edgewood Drive, Cherry Hill, NJ 08003 and can be contacted at fconway10@comcast.net.

A Survey of Nature

By

The late Reverend Sir Knight Donald Kerr

April showers bring May flowers! So we are told, and that's the way nature works. Among the many good sayings that have been passed along over the years this is one from Rollo May, "Nature does not require that we be perfect; it requires only that we may grow, and we can do that from a mistake as from success." The amazing miracle of nature is that it moves according to schedule. It knows the time when flowers should bloom and for the ducks to fly northward. When it is springtime, nature tells us the grass will grow and the sun will shine more warmly. Nature commands that we adjust to its pattern.

Sometimes nature makes a mistake, and we all suffer from it. Hurricanes blow, tornadoes rumble, the earth shakes, and we know trouble is at hand. Even so, nature does not remain static but goes on with its schedule. Life is like that. It also grows by its mistakes as well as its successes.

Long ago, the wise Shakespeare once said, "We are the stuff as dreams are made on." How necessary to life is the dream! To see beyond our noses and to catch the glimmer of that invisible spiritual world which nature provides.

Many years ago the following verse came to my attention, and I pass it along for you to ponder:

"Great it is to believe the dream,
When we stand in youth by the starry streams;
But a greater thing is to see life through
And to say at the end,
The dream is true!"

The evolution of the seasons moves along without delay. Constantly we are being reborn with new ideas, new horizons, new possibilities. If we never grow, we would have nothing to live for or hope for. The dream is always before us! So may it be!



The late Reverend Sir Knight Donald C. Kerr, a member of Beauseant Commandery No. 8, Baltimore, Maryland, was Pastor-emeritus of the Roland Park Presbyterian Church in Baltimore. He submitted many seasonal articles to the *Knight Templar* magazine over the years, and this is one that was not previously published. We publish it here in his memory.

Knights Templar Eye Foundation, Inc.

Success Story

Sir Knights,

Every year we renew our efforts to support and fund the Knights Templar Eye Foundation. Occasionally we hear about a grant being awarded, usually when it happens in our own jurisdiction. Today I want to share with you a success story that is in the making and in which our Foundation and each of you have shared through your contributions.

In the spring of 2013, the Knights Templar Eye Foundation awarded a Career Starter Grant to Dr. Kamal El Bissati, University of Chicago, Department of Ophthalmology & Visual Sciences. Dr. Bissati is a research collaborator working under the guidance of Dr. Rima McLeod. Dr. McLeod is Professor of Ophthalmology, Visual Sciences, and Pediatrics at the University of Chicago and Medical Director at the Toxoplasmosis Center. Our son, Bentley, is a patient and a member of the Research Institute's study group. Bentley was infected with *T. gondii* in the womb. In addition to many other conditions and limitations he has as a result of the infection, he has no sight in his right eye and limited sight in his left eye.

While we were in Chicago last summer for his scheduled physical evaluation by the Institute's team of physicians, the grant check was presented by Sir Knight William Jackson Jones, Past Grand Master of the Grand Encampment of Knights Templar and current Trustee and Past President of the Foundation.

Toxoplasmosis is a parasitic disease caused by the protozoan *Toxoplasma gondii*. The disease causes a lengthy list of debilitating symptoms and related illnesses, including *Toxoplasma chorioretinitis*. *Toxoplasma chorioretinitis* is considered the most common cause of infections in the back of the eye (retina) worldwide and can result in the destruction of the retina of the eye. The damage is not reversible, and as the disease progresses, it can render the patient totally blind. The Center for Disease Control estimates that one-third of the world's human population is infected with *T. gondii*. In the United States, most cases are acquired congenitally. There is no known cure.

On December 24, we received a Christmas card and letter from Dr. McLeod. The letter was one of the best presents we could have received this year. In it she said, "We now can definitively cure this infection in tissue culture. ... We are moving forward to determine if this discovery can be extended to other models that will help us be able to use this to help people. This means that rather than just treating the active *T. gondii* infection, it soon may be possible to cure toxoplasmosis in humans." She went on to say, "We have used our studies of human parasite genetics and interactions, with wonderful collaborators, to identify the molecular pathways that

provide protections or susceptibility and biomarkers of protection or progressive disease. This should be very useful in the detection and management of recurrent eye disease and other findings until we have a curative medicine that can eliminate latent organisms.”

The serendipity here for our family, the Eye Foundation, and all Sir Knights is that Dr. Bissati’s work is at the forefront of this announcement. With the grant he received this year, Dr. Bissati is able to continue this work. The Knights Templar Eye Foundation, Inc. and all Sir Knights should be pleased and proud that a cure for this disease may have been helped along at least in part through this award.

Dr. McLeod closed her letter with a “thank you” to all who have contributed in supporting this program. She wrote, “We are working hard to obtain funding to sustain this work and are very appreciative of everyone who has contributed in many different ways. If you are receiving this letter, you are one of those persons. Thank you very, very much.”

I would like to add my personal thank you for the great work of the Knights Templar Eye Foundation and the support of all Sir Knights as well. I would also ask that each of you continue to help the Eye Foundation maintain its efforts again this year with your support.

Respectfully,
Dennis Hauze
Grand Prelate, Grand Commandery of Utah
Commander, Malta Commandery No. 3

IN MEMORIAM



Burt Franklin Lee
Arkansas
Grand Commander 2009
Born: July 20, 1957
Died: February 4, 2014

George K. Lemesany
Colorado
Grand Commander 1995
Born: October 21, 1929
Died: January 25, 2014



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Beauceant News



Past Supreme Worthy President, (Mrs. Charles E.) Mary Harris, was pleased to attend the Official Visit of the Supreme Worthy President, (Mrs. T. Michael) Debhra Fegan. Worthy President, (Mrs. C. Arthur) Pamela Allen, enjoyed a special honor, initiating her granddaughter, Miss Genevieve Grover, during the visit. Eleven days previously, Mrs. Allen was happy to have initiated her daughter, (Mrs. Darren) Jessica Hafford.

Happy Beauceant family, indeed!



(Mrs. Michael) Wanda Ashcraft, Worthy President of Lewiston Assembly No. 238, hosted the Supreme Worthy President, Mrs. T. Michael Fegan, during her Official Visit in the beautiful setting of Northern Idaho.



Knights



at the Bookshelf

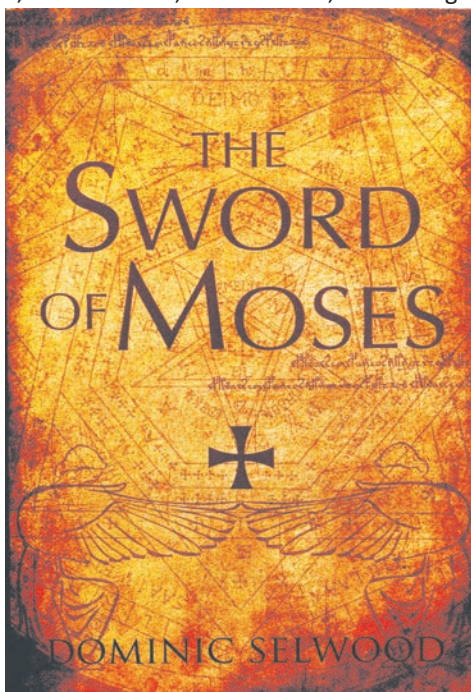
By
Sir Knight John L. Palmer

The Sword of Moses by Dominic Selwood, Published in Great Britain by CORAX London, Copyright 2013. ISBN: 978-0-9926332-0-2.

If you enjoy Indiana Jones movies and Dan Brown's books, you will want to read *The Sword of Moses* by Dominic Selwood. It is action packed from page 1 through page 778. (Yes 778, it's a real tome.) The star of the novel is a heroine, Dr. Ava Curzon, formerly with British intelligence and now with Baghdad's National Museum. Her quest is for the Ark of the Covenant which was stolen from its home in Ethiopia and is shuttled all over the Middle East and Europe just one step ahead of her. She encounters Neo-Nazis, Templars, Freemasons, the Mossad, and a large variety of other intelligence and secret operations folks.

Selwood weaves interesting facts about the SS, Freemasonry, and the ancient Templars into this exciting page turner, but alas ladies, there are no moments of passion between the heroine and her begrudged partner. (She prefers to work alone like Harry Callahan but is saddled with a competent male sidekick very early on in the plot.)

It's sometimes hard to tell the good guys from the bad guys as things are not always as they seem to be, so you have to read every page. If you are into Templar historical fiction, even though this story is set in today's time frame, this is a book for you! I am already hoping for a sequel.





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was hewn in stone.

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